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Travancore Archaeological Series

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Travancore Archaeological Series

No. III

An Inscription of the ninth year of the reign of
Parantaka Pandya at Kanya Kumari

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INSCRIPTION OF THE NINTH YEAR OF THE REIGN OF PARANTAKA PANDYA

The following inscription is engraved on the east wall of the first *prâkâra* of the Kanyâkumâri temple at Cape Comorin. Besides this, there is one more record of the 9th year of king Parântaka in the same temple, but unfortunately it is built in. The epigraph under consideration is somewhat damaged; but it is not very difficult to read it. The alphabet employed is Tamiḻ of the 12th or 13th century A. D. and resembles that of the inscriptions of the times of Kulôttunga I., Vikramachôḻa and others (1).

The record refers itself to the 9th year of the reign of Parântaka Pâṇḍya. In the historical introduction at its beginning, the inscription recounts the acts of valour shown by this king; for example, the checking of the inroads of the sea, the engraving of the family crest,—a pair of carps,—on the Malaya mountains and sitting on the same throne with Dêvêndra, etc.,—acts which the Tamiḻ literature attributes to the early ancestors of the Pâṇḍyas, are claimed to have been performed by Parântaka Pâṇḍya (2). He is said to have defeated the Chêra and levied tribute from him. The King of the Kûpakas offered his daughter in marriage to Parântaka Pâṇḍya and he married her. The king then fought a battle at Viḻiñam and took it (3). Next, the vessels (?) in the harbour of Kândaḻûr were destroyed (4). Apparently the systems of weights and measures were in an unsatisfactory condition and consequently the king is described as turning his attention at standardising them, and in token whereof, they were or-

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(1) Compare this with the facsimile of the inscription of Kulôttunga I. given in Vol. III., Part III of South Indian Inscriptions.

(2) Ugra Pâṇḍya hurled his spear and curbed the fury of the sea, which rose boisterously to devour Madura, the capital of the Pâṇḍyas. It then advanced calmly as far as the feet of the king and respectfully laved them. This forms the subject-matter of the 52nd of the 64 *Tiruviḷaiyâḍals* (divine sports) of Śiva.

The two Śinnamanûr plates and the Vêḻvikuḍi grant also mention all these acts, attributing them to the early Pâṇḍya kings whom however they do not mention by name. "Among these might be mentioned the engraving of the fish—the Pâṇḍya crest—on the Northern mountain, *i.e.*, Mount Meru; wearing the garland of Indra and securing one-half of his throne; casting the spear for the return of the sea; and performing one-thousand sacrifices." Tamiḻ literature is one with the Śinnamanûr and other grants in stating that the early Pâṇḍyas engraved the carps on the Mount Mêru, implying that they extended their conquests as far north as the Mêru. But according to our inscription, Parântaka engraved the fish only on the Malaya mountain, a comparatively easy piece of work, quite consistent with his limited means and power.

(3) The port of Viḻiñam was always the cynosure of all foreign kings. For instance, the early Pâṇḍya king, Mârañjaḍaiyaṉ or Jaṭilavarman Parântaka says in his Madras Museum plates and the Trevandram Museum stone, that he fought at and took Viḻiñam; Kulôttungachôḻadêva I., captured it and named it Kulôttungasôḻappaṭṭinam in the 13th century, we see in our inscription Parântaka Pâṇḍya capturing it. It appears to have been a thriving sea-port, which by its riches might have offered great temptation to these foreign sovereigns.

(4) Kândaḻûr has not yet been identified. Taking it to be a sea coast town, the phrase "*Kândaḻûr Śâlai kalamaṟuttu*" has been rendered by the previous translators as "having destroyed the ships that stood in the roads at Kândaḻûr." Though at present I am unable to explain it properly, it appears almost certain that *kalam* and *Śâlai* do not mean what they have been taken to be. I have, however, assumed their translation for the sake of uniformity.

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dered to be stamped with the royal totem, the carp. He set up ten golden lamps to the God of the temple at Anantaśayanam (Trivandram) and granted the village of Tâyanallûr for their upkeep. The king dedicated the Puṟattâyanâḍu to the goddess Kanni of Kumari, for the purpose of feeding all those that attended her grand festival held annually on the Pushya-*nakshatra* in the month of Tai. The introduction then goes on to say that Parântaka defeated Telinga Vîman and took from him Kuḷam and that he also subjugated the southern Kalinga country. The other inscription calls him Jaṭâvarman.

The name Parântaka Pâṇḍya in or about the 12th or 13th century A. D. is a new one to South Indian Epigraphy. It is well known that there were at least two kings who bore this name, but the first of them lived in the latter part of the 8th century and the second, who happens to be the fifth in descent from him, seems to have been perhaps an elder contemporary of Parântakachôḷa I. (5). From the fact that the Parântaka of our inscription claims to have conquered the South Kalinga country and taken Kuḷam from Telinga Vîman, the two conquests that are well known to every student of the history of the Chôḷas as gained by Vikramachôḷa, who reigned from 1118—1136 A D., he (Parântaka Pâṇḍya) must have been a contemporary of the Chôḷa king, Vikramachôḷadêva. Since the palaeographical evidence also points to the fact that the inscription under notice belongs to about this period, it would be natural and reasonable to infer that Parântaka Pâṇḍya accompanied Vikramachôḷa in his expedition to the Kalinga country; as we know that the Pâṇḍyas had no independent existence till about the reign of Kulôttuṅgachôḷa III, we have to presume that Parântaka Pâṇḍya marched with the army of Vikramachôḷa as his vassal. If the surmises made above are correct the age of Parântaka Pâṇḍya would become the first half of the 12th century A.D.

I have shown elsewhere (7) that the Pâṇḍyas appear to have borne the surnames Jaṭila (or Jaṭâ) varman and Mâravarman alternately in the same way as the Chôḷas assumed the surnames Parakêsari and Râjakêsari alternately. Assuming this to be true and giving each generation the usual 30 years, we see that the king Parântaka Pâṇḍya of our inscription must be a

(5) The genealogy of the early Pândyas is as follows:

1. Jayantavarman
|
2. Mâravarman Arikêsari Parâṅkuśa
|
3. Jaṭila, Parântaka I (770 A. D.)
|
4. Râjasimha I.
|
5. Varaguṇa Mahârâja (862 A. D.).
|
6. Śrîmâra, Śrîvallabha *alias* Êkavîra.

Varaguṇavarman. 7. Parântaka *alias* Vîra-Nârâyaṇa
| Śaḍaiyaṉ.
Râjasimha II.

An. Rep. of the Asst. Superintendent of Arch. for 1907, para 19.

(6) The introduction to the inscriptions of Vikramachôḷa has, "குளத்திடைத்தெலிங்கவீமன் விலங்கன் மிசை யேறவுங் கலிங்கபூமியைக் கனலெரி பருகவும்" and the Kalingattupparaṇi says of Vikrama "கலிங் கங்களேழினையும் போய்க் கொண்டானைத் தியாக சமுத்திரமே." See also S. I. I. Vol. III. pp. 179-80.

(7) In my paper on the Trivandram Museum stone inscription of Mârañjadaiyaṉ to be published shortly.

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Jatâvarman, a deduction which is borne out by the inscription already referred to above. The synchronism would then be as follows :—

Chôḷas.	*Pâṇḍyas.*
1. Âditya.	1. Varaguṇa Mahârâja.
2. Parântakachôḷa I. (A. D. 908).	2. Śrîvallabha, Ekavîra Mâravarman.
3. Arimjaya.	3. Parântaka, Vîranârâyaṇa, Śaḍaiyaṉ.
4. Parântaka II.	4. Râjasimha, Abhimânamêru, Mâravarman.
5. Râjarâja. I. (985. A.D.)	5. [A Parântaka, Śaḍaiyaṉ].
6. Râjêndrachôḷadêva.	6. [Son, Mâravarman].
7. Kulôttungachôḷa I.	7. [Another Parântaka, Śaḍaiyaṉ or Jaṭâvarman. [862 + (7 × 30) = 1072 AD.]
8. Vikramachôḷadêva	

The conquest of Kalinga claimed for himself by Vikramachôḷa is believed to have been undertaken at the instance of his father, Kulôttungachôḷa I, and therefore to have taken place in the reign of the latter (8). If the taking by Vikramachôḷa of Kuḷam of Vîman and the South Kalinga occurred during the reign of his father, no wonder we see that the approximate date arrived at for Jaṭâvarman Parântaka Pâṇḍya of our inscription at the end of the table of synchronisms, coincides with the reign of Kulôttungachôḷa I. Hence combining this consideration with the others already examined, we might definitely conclude that Parântaka Pâṇḍya lived about the latter part of the 11th and the first part of the 12th Century A. D. It is incidentally mentioned that Parântaka Pâṇḍya was born in the Pushya *nakshatra* in the month of Tai (9). The immediate object of the inscription under consideration is the fixing of the exact boundary of the land belonging to (the *dêvadânam* of) the goddess Kanyâkumâri. In defining these the following names of places &c., occur in the inscription :—Puṟattâya nâḍu, situated in the Uttamaśôḷavaḷanâḍu belonging to the Râjarâja-Pâṇḍinâḍu; Tâyanallûr; Adiyanûr; Paṇaikuḍi; Perunguḍamalai; Nâñjinâḍu; Aṇaimalai; Vâḷaiyâṟu; Nâvây; Kôḍikkaḷâ; Karunguḷam; Aḷḷiyûr; Pûśanguḍi; Kirâttikuḷam; Karimbâḍu; Viśâpuri; Kêraḷaṉkuṟichchi; Maṇaṟkuḍi; Suchîndiram and Tôvâḷai. Of these, Karunguḷam, Pûyanguḍi, Kurâttikkuḷam, Karimbâḍu, Vaḷḷiyûr, Viśâpuri, Kêraḷaṉkuṟichchi, Maṇaṟkuḍi, Suchîndram and Tôvâḷai are in South Travancore and most of them near the Cape Comorin. Vaḷḷiyûr and Viśâpuri are in South Tinnevelly.

(8). S. I. I. Vol. III. p. 180.

(9). Dr. Hultzsch has made a casual reference to this inscription in *para*. 18 of his Annual Report for 1896 and in the list of inscriptions copied during that year appended at the end, he remarks that this record "Specifies the boundaries of the temple land".

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1 ஸ்வஸ்தி ஸ்ரீ திருவளரச் செயம்[வ*]ளரத் தென்னவர்தம் குலம்[வ*]ளர வருமறை
நான்கவைவளரவனைத்துலகுந்துயர் நீக்கத்,(2.) தென் மதுராபுரி தோன்றி (த்தே)-

2 ஜெவெநூ னோடினிதிருந்த(3.) மன்னர்பிரான் வ[மு]தியர்கோன் [வடிம்]பலம்ப நின்
றருளி மால்கடலை(4.) எறிந்தருளி மலைபத்துக்கயல் பொரித்துச்(5.) சேரலனை-

3 ச்செருவில் வென்று [தி]றைகொண்டு வாகை சூடிக் கூபகர்கோன் மகட்குடுப்பக்(6.)
குலவிழிஞங்கைக்கொண்டு கன்னி[ப்]போர் செய்தருளிக் காந்தளூர்ச்சாலை கலம
றுத்-

4 [து]மன்னுபுகழ் மறையவர்தம் மணியம்பலத்துளினிதிருந்து ஆயிரத்தெண்மர் அவி
ரோதம் பணிப்பணியால்(7.) ம[றை பேர்]த்துக்கல் நாட்டிப் பண்டுள்ள பேர்தவி-

5 [ர்த்*] து நிறுப்பனவு மளப்பனவும்(8.) கயலேழுதி அனந்தபுரத் தெம்மாற்கு நில
விய பொன் மணிவிளக்கு நின்றெரியப் பத்தமை[த்து] ஆ]ங்கமைத்த(9.) தாயநல்
லூர் அடதென்-

6 னாட்டரையனென அறிவாகையால் யறிந்துணர்த்து(10.) தென்னவர் தங்குலதெய்வம்
தென் குமரிகன் . . . .(11.) திருநாள் விளாவதனிற் றை-

7 தப்பூசப் பிற்றை நான்று வந்திருந்தாரெல்லாற்கும்(12.) மாற்றாதே தியாகம் இட
அறத்தா[ல் விளங்கிய ஆய்ந்த கேள்விப் புறத்த](13.)

8 ாயநாடு பூமகட்களி[த்து*]த் தெலிங்கவீ(ய்`மங்குளங்கொண்டு தென்கலிங்க மடிப
படுத்து திசை அனைத்து முடனாண்ட ஸ்ரீ-

9 பராந்தகதேவற்கு யாண்டு(14.) ௪௰தாவது [||*] ராஜராஜப் பாண்டிநாட்டு உத்தம சோ
ழவளநாட்டுப் புறத்தாயநாட்டுக் குமரிக்கன்னிய-

10 ாபகவதியார் தேவதானத்துக்குப் பெருநான்கெல்லை [||*] வடவெல்லை நாஞ்சிநாட்டு
அதியனூரு (ம்) மின்னாட்டுப் -

---

(1) From impressions prepared by my copyists.

(2) நீங்க would be better.

(3) The other inscription reads ணிதிருந்து.

(4) வார்கடலை would suit the rhyme better.

(5) Read பொறித்து.

(6) Read கொடுப்ப.

(7) The other inscription has. . . . ம் வ[ளர்ப்] ப அமைத்த பேராயிரத்தெண்மரவிரோதப்பணிப்-பணியால்

(8) The letter ன is engraved below the line. The other inscription reads அளப்பனவும் முகப்பனவும் நிறுப்பனவும்.For metre and rhyme it would be better if the reading is முகப்பனவு நிறுப்பனவு மளப்பனவும்.

(9) The second inscription reads ஆங்கமைந்த.

(10) Read வகையால் அறிந்து. The other inscription reads அறிந்துணர்த்த (11) The letters lost here must be ணியார் தம்

(12) The other inscription reads வந்திரந்தோரெல்லாற்கும் which appears more correct. It means "to all these that came and asked for alms."

(13) The other inscription reads here அறத்தால் விளங்கிய ஆய்ந்த கேள்விப் புறத்தாயநாடு.

(14) The second inscription has here ஸ்ரீகோற்சடைய பன்மரான திரிபுவன சக்கரவர்த்திகள் ஸ்ரீபாரரந்தகதேவற்கு.

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Kanyakumari Inscription of Parantaka Pandya.

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11 பெருங்குடி மலையுட்பட பணைகுடி நீங்கலாக மூன்றுங் கூடின மலையிற் சந்தேச
தேசப்பிரமாணம் [ஆ]னைமலையு[ம்] மனுத்திரப்-
12 (பா) பாறையும் தோரணகுழியும் பிடாரனேரிக்கொழுக்குத்தும் கண்டனேரிக் கொ
ழுக்குத்தும் வாழையாற்று வடவாறும்
13 நாவாயும் கோடிக்களாவும் விறகடுகுப்பை[யு]ம் ஒழுக்கந்தாழ்வும் இன்னாட்டு வடகீழ்
மூலை கருங்குளமும் அள்ளியூரும் பூச-
14 ன் குடியும் கூடின பிரமாணமான [பு]க்கூழ்குழியும் கிரா (ர) த்திக்குளமும் சிதற்
றைப்பாறையும் நெடுவாலிகுழியும் மேற்குமே-
15 நாக்கின நீர்வீழ்தாழ்வும் விளக்கன்குழி நீர்கொள்ளியும் இரட்டைக்கிணறும் ஆத
னூர்[து]றை நீர்வீழ் [தாழ்வு]ம் பால்பாடும் நெடுங்-
16 களாரும் உசிலேோடுகுழியும் ஆனைஅடிப்பாறையும் [க]றடிமணலும் இரட்டை நாரம்
பும் கறிம்பாடும் ஆனைக்கல்லும் [।*] இவ்வெல்லையி-
17 ல் கிழக்குக் கருங்குளவளநாட்டு விசாபுரியும் இருக்கந்துறைக்குந் தென்கீழ் மூலை-
[யும்] [।*] தென் எல்லை கிழ[க்குப்ப] ாருசமே போந்து இந்நா-
18 ட்டுத்தென் மேல்மலை கேரளன்குறிச்சியான கேரளன்குடி[யு]ம் நாஞ்சினாட்டு ம
[ணற்குடி]யும் [கூ]டி[ன சந்] தேசப்பிரமாணம் கேளர-
19 ங்குடிக்குத் தென்மேல் மூலை பெ . . . . . ழையும் கட . . . . . மபன்றிதலை விளை -
. . . . றகும் . . . . நடுவிளையும் மாணுக்க -
20 ன் குழிக்கீழ்விளிம்பும் [ந]ங்கை கிணறு . . . . தாகச் சுசீந்திரமும் கேரளன்குறிச்சி
யும் . . . . [வ] ழியும் தேவிகுளத்தில் நீ-
21 [ர்]கொள்ளியும் [ஆ]றுண்ணி வட கொம்பில் . . . . . . க்குப்பாறை [றயும்] . . . . .
[பாப்]பான்குழியும் . . . . பாறையும் வடக்குநோக்கி-
22 ன நீர்வீழ்க்காரடு வெள்ளெலுப்பைத்தாழ்வும் பள்[ளி]ச்சந்த நீங்கலாக குருந்தோ
. . . . ளற்பொற்றையும் ம-
23 லையே யொழுங்காகப் போந்து தோவாளைக்குக் கீழெல்லைக . . . . னையும்
உருண்[ட]ப்[பொ]பா[ற்றையும்] ஒழுங்காக ஊசிமலையு-
24 ம் ஒழுங்காகப் போந்து ஆனைமலையாக இவ்விசைந்த பெருநான்கெல்லை யுட்பட்ட
. . . . தங்களும் அமிர்துபடி சாந்து-
25 ப்படியுஞ் சந்தனங்கற்பூரத்து[க்]கும் நாம் பிறந்த தைப்[பூ]-
26 சதிருநாளுக்கும் செல்விதாக இறையிலிதேவதானமாக நமக்கு [டையபடி] . . .
நீர்வார்த்துக் குடுத்தோம் குமரிக்கன்னிப்-
27 பகவதியாற்கு [।।*] -

Translation

(*ll.* 1—9) Hail Prosperity! In the 9th year of (the reign of) Parântakadêva;—the lord of the kings, who was born in the Southern Madurâpuri for expelling distress from all the three worlds, so that prosperity might grow, victory increase, the family of the Tennavar (the Pâṇḍyas) endure, and the four superior *vêdas* might flourish; who sat upon the same throne as Dêvêndra; the king of Pâṇḍya race, who stood (on the sea shore) so that it might lave his feet; who conquered the great sea; who engraved the carps on the Malaya (mountain); who vanquished the Chêra in battle and received tribute from him; who wore the (garland of)

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vâgai (flowers); (15) who was offered by the king of the Kûpakas (16) his daughter (in marriage); who took the ancient Viḻiñam, where he fought his first battle (*kaṇṇippor*); who destroyed the ships (?) at the port (*śâlai* ?) of Kândaḷûr; who being advised by the one thousand and eight (persons) who were appointed to give counsel, administered justice and set up pillars (?); who having removed their old names, and got the carp engraved on the (newly adopted) measures of weight and capacity; who set up ten beautiful golden lamps of rare workmanship for the god at Anantapuram; who, for that purpose granted Tâyanallûr who presented the Puṛattâyanâḍu, which is resplendent with charity coupled with deep learning to the family deity of the Teṉṉavar, the goddess Kaṉṉi (of Kumari), who knowing by the proper way, proclaims to the world that the king is the powerful sovereign of the Tennadu the (Pâṇḍya country); for the pupose of giving munificently (alms) to all those that are present on the day after the festival of *Taippûsam*, who took Kuḷam of Telinga Vîmaṉ, and subjugated the South Kalinga (country) and who ruled over all the quarters (of the globe):

(*ll.* 10—17). These are the four great boundaries of the Puṛattâyanâḍu, the *dêvadânam* (land) of Kanyâbhagavatiyâr of Kumari:—The northern boundary of the *dêvadânam* (lands) belonging to the Kanyâbhagavatiyâr of Kumari, situated in the Puṛattâyanâḍu, (a subdivision) of the Uttamasôḻavaḷanâḍu, (a division) of the Râja-râja-Pâṇḍinâḍu, are:—With the exceptior of the three (places?), Adiyaṉûr and Paṉaikuḍi together with the Perunguḍamalai in the Nâñjiṉâḍu, the mountain tract (included) according to the royal order, (18) in the Âṉaimalai, the Maṉuttirappâṛai, the Tôraṇakuḷi, the Piḍâraṉêri-koḻukkuttu, the Kandaṉêri-koḻu-kuttu, (19) the northern branch of the Vâḷaiyâṛu; Nâvây, Kôḍikkaḷâ, Viṛagaḍukuppai, Oḷukkandâḷvu; on the north-east corner of this *nâḍu* are, according to this settlement, Karunguḷam, Aḷḷiyûr, Pûsanguḍi together with Pukkûḷkuḷi Kirâttikkuḷam, Śidaṟṟaippâṛai, Nêḍuvêlikuḷi, the low ground in which the water drains on the west-side; the Viḷakkaṇkuḷi Canal, the Iraṭṭaikiṇaṟu, the low land of Âdaṉârtuṟai in which the water drains, the Pâlpâḍu, the Neḍungaḷar, the Usiloḍukuḷi, the Âṉaiyaḍippâṛai, the Karaḍimaṇal, the Iraṭṭainurambu, Karimbâḍu, and Âṉaikkallu.

(ll. 16—17). The eastern of these (four great) boundaries (are), Viśâpuri in the Karungulavaḷanâḍu, and the south-east corner of Irukkantuṟai.

(ll. 17—24). The southern boundaries (are):—going directly to the east as far as the south-west limit of this *nâḍu* which is Kêraḷanguḍi *alias* Kêraḷaṅkuṟuchchi, and Maṉarkuḍi of the Nâñjinâḍu, which together, according to the royal order, form the south-west corner...... ......to the west of Paṉṟitalaiviḷai..................Naduviḷai, the east border of Mâṇakkaṇkuḷi, Nangaikiṇaṟu....................Suchindiram, Kêraḷaṅkuṟuchchi..................the canal from the Dêvikuḷam, from the northern branch of Aṟuṇṇi.............. [Pâp] pâṇkuḷi,.................paṟâi,

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(15) A garland of this flower indicates that the wearer is the victor. Compare "வாகை சூடிய சிலையி ராமன்" (Kambar). See Tolkâppiyam, Poruḷadigâram, Purattiṇaiyiyal, Sûtram 18; and Purapporuḷvenbâmâlai, p. 70.

(16) One of the dynasties of kings who ruled in S. Travancore. They seem to be related in some way to the present or Tiruppâppûr dynasty of the Travancore Sovereigns.

(17) *Kaṇṇippôr* means literally a maiden attempt at warfare; cf. கன்னி மாங்காய், கன்னிக்குட்டி, கன்னிக்கோழி, கன்னித்தேங்காய் etc. The term Kaṇṇippôr occurs in the commentary on the Puranaṉuru thus "போர் மடந்தையை புணரவருகிற கன்னிப்போராதலாற் பனிக்கய மண்ணியென்றார்" v. 79. in praise of தலையாலங்கானத்துச் செருவென்ற நெடுஞ்செழியன் by இடைக்குன்றூர் கிழார்.

(18) *Sandêsam* means information, direction or order.

(19) *Koḷukkuttu*, a pile driven into the earth, a post marking the boundary, etc.

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the boulder from which the water dribbles and which is situated on the north, the valley of Veḷḷeluppaittâḷvu, excluding the *paḷḷichchandam* (the lands belonging to the Jaina or Buddha temples); Kurunto..............poṟṟai; (20) going directly along the mountain to the eastern boundary of Tôvâḷai..............the Uruṇḍaippoṟṟai, straight to Usimalai, (from there) straight to Aṇaimalai.

(ll. 24—27). The (lands);.................included within these four great boundaries thus fixed, belonging to us were granted as tax free *dêvadânam* (land) to (the goddess) Kanyâbhagavatiyâr of Kumari, for meeting the expenses of the offerings, prepared sandal paste, sandal, camphor, and for the festival celebrated during our birthday, the Taippûsam.

(20) *Poṟṟai*, a large, bare boulder.

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